



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

REVIEWS OF RECENT LITERATURE.

ANTHROPOLOGY.

Explorations in the Far North. — The volume at hand is a report, by Dr. Russell,¹ of an expedition, under the auspices of the University of Iowa, during the years 1892-94, to the region of the great Canadian lakes. The principal aim of the expedition was to obtain specimens of the larger northern mammals; the author supplemented this with additional investigations in natural history and ethnology of the regions visited.

The work was apparently intended not to be too technical. It is written in a popular vein and contains many interesting incidents of hunt and travel. At the same time the report is interspersed with valuable ethnological and zoölogical data. The ethnological material comprises numerous notes on the natives of Saskatchewan, on the Athabascans, Crees, and Eskimos. The text is accompanied by a map and numerous illustrations.

The book is printed on good paper and makes throughout interesting and instructive reading.

HRDLICKA.

West African Studies. — Miss Kingsley's *Studies*² includes the narrative of her journey to the west coast, the climate of that region and its effect upon foreigners, the religion of the natives, commerce, and the crown colony system. The book is written in a vivacious and entertaining style, though at times affected and verbose. Its greatest value to the ethnologist lies in its account of the character of the natives, and especially of their religious beliefs. It is to be regretted that Miss Kingsley did not follow the wholesome advice given by Tylor and call religion by its right name. The opinion is advanced that neither Christianity nor Mohammedanism in their pure forms will become the prevailing religion of the West Africans, though they now believe in a Supreme God, and the idea of a man-God, or mediator, appeals to them. Miss Kingsley divides West

¹ Russell, Frank. *Explorations in the Far North*. Davenport. Published by the University of Iowa, 1898. 290 pp., plates and map.

² Kingsley, Mary H. *West African Studies*. Macmillan, 1899. xxiv + 639 pp. Illustrations and maps.

African religion into four "schools," *viz.*, the Tshi and Ewe, Calabar, Mpongwe, and the Nkissim or Fjort. The first of these is mainly concerned with the preservation of life, the Mpongwe with the attainment of material prosperity, and the Nkissi with the worship of the mystery of the power of earth — Nkissi-nsi. The geographical distribution of these leading forms is not known. "Sierra Leone and its adjacent districts have not been studied by an ethnologist. We have only scattered information regarding the religion there." The dominant idea in the "Calabar School" is reincarnation, with attendant human sacrifice at the time of burial. The Mpongwe are a negro race with a Bantu language, and the religion "they have elaborated and coördinated is Bantu in thought form." "It has no gods with proper priests. Human beings are here just doing their best to hold their own with the spirit world, getting spirits under their control as far as possible, and dealing with the rest of them diplomatically." Fetishes are everywhere common; in addition to the fetish of the town preserved in a fetish house, "every fetish man or priest has his private fetishes in his own house, one of a bird, stones encased by string, large lumps of cinder from an iron furnace, calabashes, and bundles of sticks tied together with a string. All these are stained with red ochre and rubbed over with eggs." The material objects are not worshiped in themselves but as the things in which the spiritual agencies take up their residence. While this account of the religion of the West Africans is suggestive and entertaining it is by no means monographic.

The interesting chapter upon the "Witch Doctor" is addressed rather to the general reader than to the ethnologist; the conclusion is that the witch doctors who succeed in having people killed for bewitching do more good than harm. "As to their using hypnotism, I suppose they do use something of the sort at times."

Miss Kingsley ascribes the failure of the English in the more unhealthy portions of the tropics to the crown colony system. In West Africa this has resulted in the disorganization of the native society with no compensatory building up. Wars are no longer carried on by the English for the purpose of stamping out slavery, human sacrifice, and the like, but for the sake of conquest. In the dark race have been implanted the strongest feelings of fear and distrust, while the whites in arrogance and ignorance strive to impose their culture upon the subject race without regard for native customs or native needs. Property is of three classes: ancestral, connected with the office of headmanship; family, in which every member has

a certain share; and private, that which is gained by private exertion in addition to that which properly belongs to the first two classes. The general tendency, however, is for all property to become family property. Mother-right prevails, and all forms of property are subject to the same law. "In West Africa there is not one acre of land that does not belong to some one."

In an appendix of 123 pages M. le Compté C. N. de Cardi de scribes the customs, religion, etc., of the Niger Coast Protectorate. The custom of sacrificing human beings, we are told, has been steadily increasing of late years at Benin City, which has become more and more a holy city among the pagan tribes. He repeats Miss Kingsley's statement that the natives believe in a Supreme Being, but as he is always doing good, the sacrifices are not intended for him, but for a malignant spirit whose thirst for blood is thus appeased. Among the "Brassmen" the feather ordeal is employed for the detection of criminals. The Ju-Ju man thrusts a feather from the under part of a fowl's wing through the tongue of the accused, forcing the quill down from above; if the feather breaks as he draws it out below, the person is guilty. In New Calabar the Ju-Ju priest can "so disguise a person that his own mother would not recognize him," as one of the natives declared, and "that they could cause a tree on the banks of a river to bend its stem and imbibe water through its topmost branches; that they could change themselves into birds and fly away; and, lastly, that they could make themselves invisible before your eyes, and so suddenly that you could not tell when they had done so." Throughout this book we are impressed with the fact that human life is very cheap in West Africa; witchcraft, human sacrifice, cannibalism, murder, and slavery, which alone have taken 4,480,000 souls from this coast during the last two centuries, all contribute toward making West Africa an unpleasant place to live in, even if the climate itself were not a murderous one for both whites and blacks. In the Niger Delta infanticide is quite common; twins and children born with teeth are destroyed, as well as women who become the mothers of more than four children. The work contains many illustrations of interest to the ethnologist. FRANK RUSSELL.

Mythology of the Bella Coola Indians.¹—The Bella Coola tribe has diminished in numbers, owing to the ravages of disease, until it now contains but a few hundred souls. They speak a dialect of the Salishan language, but are isolated from the main body of

¹ Boas, Franz. *Mem. Am. Mus. Nat. Hist.*, vol. ii, Pt. ii. New York.